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The DUTY and REWARD
OF
Religious Stedfastness.

A
Farewel - SERMON
Preach'd at the
PARISH-CHURCH
OF
St. *BARTHOLOMEW*,
NEAR THE
ROYAL-EXCHANGE.
October the 10th, 1714.

By *THOMAS FRISON*, M. A. Chap-
lain to the Right Honourable, *Henry*
Earl of *Uxbridge*.

Publiſh'd at the REQUEST of the
Pariſhioners.

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TO HIS
WORTHY FRIENDS,

Mr. *Robert Clowdes* }
AND } Church-Wardens,
Mr. *John Atterbury* }

AND

To the rest of the Parishioners
of *St. Bartholomew* near the
EXCHANGE;

THIS
SERMON

(Now made Publick at their Request)
is humbly Dedicated,

As a small Testimony of his Gratitude
and Affection,

*By their most Obliged
and most Faithful Servant,*

THO. FYSON.

TO HIS
WORTHY FRIENDS
AND
Church-Worshippers
AND
To the rest of the Parishioners
of St. Bartholomew near the
EXCHANGES
THIS
S. E. R. M. O. N.
(Now made Publick at their Request)
is humbly Dedicated
As a small Testimony of his Gratitude
and Affection
By their most Obedient
and most Faithful Son
Thos. Yesc.

A

Farewel-SERMON

Preach'd at the

PARISH-CHURCH

O F

St. Bartholomew, &c.

I COR. XV. 58.

*Therefore my beloved Brethren, be ye
stedfast, unmoveable, always abound-
ing in the Work of the Lord; foras-
much as ye know, that your Labour is
not in vain in the Lord.*

THIS Pathetical Inference of the
Apostle, from a long Discourse of
the Certainty and Manner of our
future Resurrection, and the different De-
grees of Happiness, and Weights of Glo-
ry

ry we are to expect in another World, according to our Behaviour in this, is so full of Comfort and Instruction to every sincere Christian, that I could not think of any more important Advice, to conclude my Labours among You.

And as they are the last that I may speak in this Place, so I promise my self your Attention, as if they were the last Words I were to speak in the World; and we were never to meet again, but at the Dreadful Tribunal of GOD, there to give an Account of what I have Taught, and how you have improved.

And indeed had I Time to sum up all the Discourses you have ever heard from me, I could not from them all draw a more proper Inference, or a more important Conclusion than this; *Therefore my beloved Brethren, be ye steadfast, unmoveable, always abounding in the Work of the Lord; nor add a more powerful Motive to enforce it: Forasmuch as ye know, that your Labour is not in vain in the Lord.*

I thank God, I can with Confidence appeal to most that hear me this Day, that I seldom entered into Controversies of Religion, which (to your Praise be it spoken) are in a manner useless on so conformable a Parish; that I never con-
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cern'd myself with Controversies of State, as Foreign to my Purpose, but have always made it my Business, by laying before you the certain Grounds of our Faith, the Happiness of Heaven, the Horrors of Hell, the Reasonableness, the Wisdom, the Pleasure, the Profit of Religion, &c. To persuade Men that their Labour shall not be in Vain in the Lord.

And I cannot but imagine, from that great Kindness and Civility with which I have been treated, and the many Favours I have received, (which upon this Occasion, I beg Leave publickly to acknowledge, and shall always gratefully remember,) and especially from those tender Dispositions I have observ'd in most of you, to promote, nay, even to purchase Peace among your selves: I cannot, I say, but presume, that my weak Endeavours have not wholly lost their intended Effect, nor my Labour been in Vain in the Lord; and that I have little more to do at present, than to persuade you to continue Stedfast and Immoveable, and always abounding in that Work of the Lord, in which you are at present happily Engaged.

I. By Explaining the Duty in its several Parts, which the Apostle here recommends,

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Be

Be ye steadfast and unmoveable, always abounding in the Work of the Lord.

II. By Endeavouring to Enforce it with proper Motives, more particularly that which is here mentioned, *Because we know that our Labour is not in Vain in the Lord.*

I. I am to Explain the several Parts of the Duty here recommended.

By *the Work of the Lord*, we are to understand all those Works of Faith, that Labour of Love, and that Patience of Hope which God has set us about; all those Matters of Faith, and Precepts of Manners, which are fully and expressly deliver'd to us in the Scriptures.

'Tis to be Devout in our Offices, and Orthodox in our Principles of Religion, to subdue our Lusts, govern our Passions, bridle our Tongues, and correct the Irregularity of our Appetites.

To be Humble and Charitable, and inoffensive; to be Moderate in our Desires, Temperate in our Enjoyments, and modest in our Conceits; honest in our Dealings, and faithful to our Promises.

These are the only Arts of Living a Christian should be acquainted with; this the Work our utmost Zeal and Industry should be apply'd to. And

This

of Religious Stedfastness. II

This is also *The Work of the Lord*; not the Injunctions and Traditions of Men, nor the Result of any Fancy or Opinion of our own.

'Tis the Word of God, and nothing else, that must be the Rule of our Judgments, Affections, and Conversation; and he that will run Successfully, must keep within the Lines that are mark'd out for him, must run the Race that is set before him, and not any wild Vagaries of his own Humour and Fancy, or the inconsistent Rambles of Folly or Enthusiasm; which generally end in nothing but pernicious Heresies, or frivolous Superstitions, or unwarrantable Singularities.

Whereas the Christian Religion is a direct and even Course, and consists chiefly in Acts of solid and substantial Piety and Beneficence; neither will the *Mint, Annice, and Cummin* of a few superficial Formalities ever balance the Neglect of those weightier Matters of the Law, *Faith, Judgment and Mercy*.

In our Faith we are also here exhorted to be *Stedfast and Unmoveable*, against those Legions of Heresies that are now in Arms against us. And because in Duties possible and necessary, every instance of Difficulty is a motive to Diligence: I may perhaps pro-

voke your Resolution and Activity against them, by discovering their Strength.

Here the forlorn Hope of *Atheism* draws up against the whole Body of *Religion*: There a Band of *Deists* attempt to storm the Trenches of *Revelation*.

Here the Foreign Troops of *Socinianism* oppose the Doctrines of the *Trinity* and *Incarnation*, and flout at the mysterious Contrivance of our Redemption; as if what Angels desire to look into, were design'd only for the Wits of this Age to ridicule: There a flying Squadron of Loose Livers and Free Thinkers appear with the glittering Sword of superficial Knowledge, and the solid Buckler of Ignorance against the Truth and Wisdom of God; and are resolv'd to let in no more Light than their own Lives will bear. To think freely of the Nature, and intrude boldly into the Counsels of the Almighty, till they can advance some Pretence or other for their Sins; and are stedfastly purposed never to lead a new Life, whilst they can but cover an old one, tho' it be with a Fig-Leaf.

Here the new recruited Forces of *Arianism* lie sapping and undermining Christianity, by expounding away its chiefest and fundamental Articles: There the modern Levellers in Divinity destroy the Nature and
Power

Power of its Offices, and wound Religion thro' the Sides of the Clergy.

From all their Incursions it comes to pass that the Distinctions of Good and Evil, Right and Wrong are thrown down, the natural Immortality of the Soul disputed, and the Rewards and Punishments of another World (which are the main Springs of all Christian Activity) clogg'd with Absurdity by the foolishness, the meanest, the most inconsiderable Part of Mankind, who have of late assum'd an Air of Infidelity, as imagining it the finishing Stroke of a Gentleman to speak the Language of Hell without the Fear of it.

From among this multitude of dangerous Enemies it is that we are call'd upon to double our Guard, to *put on the whole Armour of God*; and to stand *Stedfast and Unmovable*.

And as their Number is increased, and their Obstinacy heightened, by the Schemes of Sensuality that they generally Propose, or naturally Advance: So that the best Method of securing our selves from the Violence of their Attacks, is,

To abound in the Work of the Lord; not only to do the Work of the Lord, but to abound in doing it; never to stop our Progress in Religion, out of a fond Opinion that we have gone far enough already; but to proceed

proceed in the Practical Part of our Duty, from one Degree of Virtue to another, till we arrive at the Measure of the *Stature of the fulness of Christ*; and rise to the highest Degrees of Perfection, that our Nature, assisted by the Grace of God, is capable of.

We are not only to do no Harm, (for at this rate we had as good never have been born) but to Acquire, and Exercise, in their utmost Latitude, and in the best Manner, all those Graces and Virtues that tend to the Order and Beauty of Society, to adorn human Nature, and to raise it to a Similitude with the Divine.

And what an indelible Reproach does this part of our Obligation fix upon the Practice of those, who suffer even the Expences they were content to be at, upon the Freaks and Vanities of Life, to exceed by far those poor Droppings that are hardly extorted from an overgrown Treasure, to the Support and Encouragement of wearied Virtue, or the lowder Cries of importunate Misery.

Is this to abound in the Fruits of Righteousness? Is this to perfect Holiness in the Fear of God? Who has commanded us to Love and Obey Him, with all our Heart, with all our Souls, with all our Strength, and with all our Minds; that is, with all our natural or acquired Abilities, and to continue this Work of the Lord even to our Lives end.

As

of Religious Stedfastness. 15

As we Value the Measures of Faith that we have already attain'd, as we would secure the joyful Hopes that we have founded upon it. *We must be always stedfast and unmoveable in our Principles.*

As we would not forfeit the Fruit of our past Labours, nor run ourselves upon greater Difficulties than we have already surmounted : As we would not plunge ourselves into deeper Guilt, nor expose our Souls to the dreadful Hazard of an Hotter Damnation, than if we had never enter'd upon it, *We must always abound in the Work of the Lord, and never leave it but with our Lives.*

Religion is not to be made a Thing by the by ; and we must never imagine, that fewer of our Leisure Hours than we commonly bestow, even upon the Diversions and Impertinencies of Life, will be sufficient to allow the great Concernment of our Souls.

Neither must we be good only, as some are, when it makes for their secular Interest ; nor wear our Virtues only when they are in Fashion and Request, but constantly appear in them under the greatest Disadvantages of Singularity and Contempt.

We must not only disown and shun Wickedness, when it is commonly odious and

and despicable ; but disclaim and avoid it in its most Triumphant Prosperity, but resolutely endeavour to Stem the Overflowings of Ungodliness, stand upright in a crooked Generation, and defy the Scorn, despise the Rage, and bear up against the Impudence and Malignity of a wretched Age.

In one Word, We must never strain our Conscience in Hopes of Preferment, nor be wanting to Truth for Fear of losing it.

The Purity of Religion, like that of Gold, is to be try'd in the Furnace of Temptation : And he, whose Piety varies and fluctuates, according to the different Changes and Chances of the World : He, whose Religion in all the tedious and perilous Voyage of Life, ever sinks in the Calm of Pleasure, or the Storms of Affliction, has too much Reason to suspect its Worth.

For who is there that would not be thankful, whilst he is laden with Blessings, and an uninterrupted Gale of Prosperity attends him ? Who is there that would not be courteous, while Men give him Respect, and flatter his Inclinations ? Who cannot gloriously pronounce himself in Charity with all the World, while no Body injures or affronts him ?

But to Humble ourselves under the mighty Hand of God, and be Thankful, as it

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of Religious Stedfastness. 17

were, with Tears in our Eyes, and under the Disappointment of our Wishes; to resist Revenge at a secure Opportunity, to forgive the most provoking Injuries, and to forgo the dearest Things that the Interest of Piety demands; these are the brightest Evidences of the Sincerity of our Profession.

Again, We must not only be devout at set Times, and upon Solemn Occasions, and have one Week of Retirement, perhaps succeeded by another of Debauchery, pray this Hour, and defraud the next; serve God one Day, and never think of him in six; but at all Seasons, and upon all Opportunities, We must carry on an even Thread of Obedience; We must obey God at all times, and willfully offend him in none.

And when a Man is thus acted by an invincible Resolution, of having *always a Conscience void Offence, towards God and towards Men*; when he thus holds fast his Righteousness and will not let it go; when no Tryals or Sollicitations whatever will oblige him to remove his Integrity from him as long as he lives; when he has the Courage to preserve his Loyalty to GOD intire, though the World, the Flesh and the Devil conspire against him; when he is not to be drawn from it by the Prevalency of bad Examples, nor laugh'd out of it by the lewd Mirth of *Atheistical Men*,

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nor frightened from it by the Frowns or Displeasure of the Great.

When a Man dares to be honest in spight of Calumny and Reproach, and inviolably to pursue what is good and fair and honourable, even through the Thorns and Briars of Persecution and Distress; when he is resolved to consult the Peace of his own Mind, let the World go as it will, and never willfully to transgress the Dictates of Natural Reason, or reject the Light of Supernatural Revelation.

This Man, notwithstanding the many Infirmities of Human Nature, which he cannot wholly discard in this Life, but heartily endeavours to correct, notwithstanding some Slips in the Paths of Righteousness, which through Weakness or Inadvertency, Surprise or Weariness, he may make, may very properly be said to have arrived at a blessed State of Christian Perseverance; and that it may be final, I come in the

2. Next Place to lay before you, such Motives and Encouragements, as may tend to make it so.

For 'tis possible to draw off from very hopeful Beginnings, to sink even when we are just arrived at the Haven where we would

would be; and to fall back to Hell from the very Confines of Heaven.

Upon this Supposition, all the Promises and Threatnings of Scripture, all its Incitements and Encouragements to Virtue, all its Cautions and Persuasives against Vice do proceed.

If indeed we reflect upon the Nobleness and Excellency of the Christian Religion, the Plainness and Perspicuity of its Laws, the inherent Goodness and Spirituality of its Precepts, one would think it strange and incredible, that Men who have ever once cast an Eye on the Beauty of Holiness, should ever afterwards misplace their Affections upon the Deformity of Sin.

But since there are many Wrecks of Innocence; since Faith and Conscience lie daily floating upon the Sea of Life; since it is no where promised, that the irresistible Power of God's Grace, should ever determine us to an unchangeable Goodness, which would at once destroy the Nature of Man, and the Nature of Virtue.

Since it is absolutely necessary, that we not only abound in the Work of the Lord, but also be found so doing: Let us seriously consider the Difficulty and Danger of a Recovery, if we once relapse into Sin, after we have tasted the Fruits of Righteousness.

The Apostle assures us, *Heb. vi. 4, 5, 6.*
 “ That it is impossible, *i. e.* ’tis extremely
 “ difficult, for those that were once en-
 “ lighten’d, and have tasted of the hea-
 “ venly Gift, and were made Partakers of
 “ the Holy Ghost, and have tasted the
 “ good Word of God, and the Powers of
 “ the World to come, if they fall away, to
 “ renew them again to Repentance.”

Repentance is no less than the painful Ex-
 periment of reducing an old Dislocation;
 ’tis an utter Detestation of Sin; ’tis the So-
 lemn laborious Task of changing Affec-
 tion, and eradicating Habits, and of bring-
 ing our selves to loath and abominate what
 was once pursued with the greatest Pleasure
 and Delight.

The callous Knees, gutter’d Cheeks, and
 other Sacred Deformities of Primitive Pe-
 nitents, shew plainly, that this excellent
 Remedy for the many Disorders of human
 Life is very harsh and unpleasant, and a
 wise Man would choose to let it lie use-
 less, rather than make himself deadly sick
 to try the Virtue of it, which we dare not
 but tell you, in the Case now before us, is
 very uncertain, tho’ our Eternal Life and
 Happiness depend upon it.

For, alas ! The chief Ingredient may be
 wanting, and then all the Composition will
 be rendred useless and insignificant.

Without

Without the Grace of God it is impossible to Repent: Men may nauseate, or fall out with some particular Sins, and their very Desires may fail towards others.

The dreadful Flashes of Guilt may let in Hell upon their Consciences, and draw Tears from their Eyes, and Sorrow from their Hearts that they ever incur'd it: But they *Weep not for God, but for themselves*, and without the Conversion of the Soul to a vigorous Mourning, and solicitous Love, all this is but the Garnish of Repentance. And

This is the peculiar Work of that blessed Assistant of Souls, the Holy Spirit of God, whose Grace they have little reason to expect, who have Sinned beyond the Obligation of Promise, and have vex'd, and griev'd, and disappointed him.

Nay further yet: Tho' the Father of Mercies should again afford his Assistance to such wretched Creatures; for as much as he proceeds ordinarily by the Course of natural Causes (and the Apostate has no great reason to expect Miracles for his Recovery) it must needs, notwithstanding the Divine Grace, be a very difficult Matter to recover an old stiffen'd Sinner with a stupified Conscience, a feeble Body, and a corrupted Soul.

And

And should God by an extraordinary Grace give such Men Power, and by a peculiar Mercy, Leisure to repent ; yet there cannot be that Security and Satisfaction in Repentance, as in an habitual Course of Holiness ; and tho' Forgiveness be made over to us, upon Condition of a sincere Repentance ; yet no Man can be so sure that he has fully repented of any Sin, as that he once was guilty of it ; and consequently some secret Fears and Misgivings of Thought will naturally interrupt the Peace and Quiet of our Minds, proportionable to the Breaches and Inequalities of our Obedience.

Nay even the reviving Instrument of our Pardon, tho' sealed in the Blood of Christ, will have some black Strokes of Grief upon it ; and cannot be look'd upon but with Tears in our Eyes, tho' the certain Effect of it be an Eternity of Joy and Triumph.

II. Let it be observed in the next Place, that a State of Perseverance is absolutely necessary to our eternal Salvation.

Tho' the Gospel of Christ is not so rigorous a Dispensation, as to exact from us an absolute Indefectibility in the whole Course of our Lives ; yet it lays upon us a
peculiar

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peculiar Obligation to consider our latter End; and our last Will, in relation to Spiritual Things as well as Secular; revokes and undoes all that went before, and makes a final Disposition of our Souls in one Case, as of our Estates in the other.

To say that we were once Good, that we were formerly Righteous, will only serve at the great and terrible Day of Accounts, to aggravate the Guilt of our renounced Innocence and lost Integrity. God will certainly pass Sentence upon us, according to the moral Condition of Nature, as it stands then; and all our past Labour of Prayers and Tears, all our frequent Intercourses with God, all the good Offices we have done to our Neighbour, all the Duties of Sobriety and Temperance we have perform'd to our selves, all our former Abstinencies, and Struggles, and Contentions *will be in vain*, if we take no care to secure them by our future Behaviour.

And if it be absolutely necessary that we should *dye the Death of the Righteous*, and that our *last End should be like his*; it must be also highly expedient that we should always live his Life.

And if any Man sooths and flatters himself, that in the Bloom and Spring of Youth, when his Spirits are brisk and lively, and his Re-

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lish of Sensual Entertainments quick and vigorous, he may allow himself a little Latitude in the Enjoyment of them; that the other World is now at a great Distance, and he may take Care for that when he is Old, or Dying. This Man builds the Hope of his Salvation upon the Sand, runs the Hazard of that necessary Grace of God, which he is now provoking to desert him; and is in a very dangerous and almost desperate Condition.

For who can tell but that the other World may be much nearer him than he is aware of? Or how can we satisfy our selves that the short Repentance of a few Days or Hours shall atone for an whole Age of Sin? Or that God will be satisfied with the poor Remains of a decrepid Carcass, that has spent it's Vigour and Activity in the Service of the Devil?

Whereas if a Man always abounds in the Work of the Lord, he is always prepared to dye, and that amazing Entry of Eternity, which to the Sinner is like a dark Passage to a comfortless Prison, is to him but a pleasant Step into another World from this Sink of Sin and Misery; there to take Possession of that Glory, and Honour, and Immortality, which he has all along sought for, by Patient Continuance in Well-doing. And this brings me to

III. That

III. That grand Motive which is more particularly taken notice of in the Text, viz. The Belief of a future Resurrection, and the Consequences of it : *Forasmuch as we know, that our Labour is not in vain in the Lord.*

We know that God usually requites Men in the very Way, wherein they endeavour to glorify him even in this World ; and if not, 'tis no great Matter, good Men have learned to Despise it ; but in the World to come, they shall be sure to reap the Fruit of their Labour.

For what else mean those Notions of Good and Evil that are implanted in our Souls ? Why have we a Judge and an Executioner within us ? How is it that we feel a secret Joy dart through the Mind, upon the Performance of any good Action ? Why are we dejected and cast down when we are conscious of any bad one ? 'Tis the Voice of God and Nature that calls loudly to us. *If Thou dost well, shalt thou not be accepted ; but if Thou dost ill, Sin lieth at thy door,* and all the Pomp and Vanity, Noise, and Hurry, and Laughter ; all the
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studied Arts of Oblivion in the World shall not be able to remove it.

We know in a peculiar manner, That our Saviour has brought Life and Immortality to Light through the Gospel, and by his own Resurrection has given us a plain, undeniable, infallible, sensible Proof that our Souls cannot die, and that our dead Bodies shall be again advanced into their pristine Form from the Ruins of Mortality.

And what a powerful Motive, what a glorious Encouragement is this, for us to be Stedfast and Unmoveable, and always abounding in the Work of the Lord; to consider that in a very little time we shall be wholly released from it, and eternally rewarded for it.

When we shall see and feel that all those lofty Descriptions of Heaven, which now hardly gain our Belief, are far beneath the Dignity of that Happiness they are design'd to represent; but are only a Veil of Figures, and a Cloud of sensible Similitudes, drawn over that Glory which is too glaring for the Eyes of Mortality; too big for even Thoughts and Wishes, much more for Words, to come up to: *For Eye hath not seen, nor Ear heard, neither have enter'd into the Heart of Man, the Things which God hath prepared for them that love him.*

And

of Religious Stedfastness. 27

And here I am sure you will permit me to rise in the Argument, if we add there the different Measures of Glory and Happiness in another World; and that it seems reasonable to imagine that God will more amply recompense the Persevering than the Penitent Christian: For, shall not the Judge of all the Earth do Right? And since the Measures of our Happiness must therefore be proportionable to the Measures of our Obedience; he who never broke out into the Extravagances of a wicked Life, may be supposed to have a greater Love to God, and consequently a better Title to an higher Orb of Glory, than he who often Transgresses, tho' he often Repents.

Let us then never forfeit our Probity upon any Condition whatever; and though Persecutions assault us, or Flatteries undermine us, Prosperity endeavour to blow us up, or Adversity to crush us down: *Let us always abound in the Work of the Lord, inasmuch as we know, and are assured, that our Labour is not in vain in the Lord.*

Let us frequently imprint in our Minds, how daring and provoking a Sin it is to depart from our Integrity, 'tis to deny our Lord and Master; to defile the Temple of the Holy Ghost, and to prostitute our invaluable Souls which were once employ'd in

admiring, and loving, and adoring God, to the Service of the Devil.

Had we never had the Advantage of the Word of God; had we been bred up under the Darknes of Heathenism, what might have concealed might have excused our Miscarriages.

But after a publick Profession of our Religion, after several Advances made towards Heaven, to draw back unto Perdition, and do Despight unto the Spirit of Grace, is certainly to become worthy of a much sorer Punishment, and an hotter Hell.

Are we then lately enter'd into the Service of our Lord? Let us not defile the Temple which is just swept and garnish'd for his Reception.

Is our Piety grown familiar and almost natural to us by Time and Experience? Let not our Wisdom depart from us in the Evening of our Days; nor let us suffer ourselves to be carried back into the Wilderness, even in View of the Land of Promise.

But let him that is Righteous, think it his Duty to be Righteous still; till in Heaven he come to be establish'd in an immoveable Goodness, beyond the Reach of Danger, and the Power of Temptation; where there shall be nothing to warp and byass his Affections, nothing to withdraw and

and take off his Mind from an unchangeable Love of God and Virtue.

'Tis the peculiar Advantage of the Gospel, that the Gates of Heaven are set wide-open to us, and such an Assurance given us, *That our Labour shall not be in vain in the Lord*, as is sufficient to excite us to the Performance of the roughest Instances of Duty; and to know more of Heaven, might make us impatient of tarrying upon Earth.

It concerns us therefore to make a right Use of what we know, and never to lose that encouraging Prospect which the Gospel affords.

For all the Kingdoms of the Earth, and the Glory of them, are not sufficient to bend the Resolutions, or move the stedfast Perseverance of that Man, whose Mind is full of Heaven, and Eyes fix'd upon the Recompence of that Reward.

He sits Triumphant with the World under his Feet; having his Heart always with his Treasure above: And he that lives above the World at present: Where should he live but in Heaven hereafter?

And now, my Beloved Brethren, tho' with an Heart full of Gratitude, Affection and Sorrow, I am forced to leave you;
and

and that Office which I have always with the greatest Pleasure executed among you ; Yet as " I have hitherto taught you the " Good, and the Right Way ; so God for- " bid that I should Sin against the Lord, " in ceasing to pray for you as long as I " live.

That ye may be filled with all the Fulness of God ; that he would Bless you with all Spiritual Blessings and Graces ; that ye may Rejoyce in the Lord always ; and being filled with all Joy and Peace in Believing, may *Abound* in Hope thro' the Power of the Holy Ghost.

That the Lord would make you to encrease and abound in Love one towards another, and towards all Men, even as *We do towards you.*

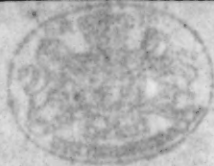
That your Love may abound yet more and more in Wisdom, and in all Judgment.

That ye may approve Things that are Excellent ; that ye may be Sincere and without Offence, to the Day of Christ, being filled with the Fruits of Righteousness. *Finally*, That ye may be perfect, of good Comfort, and of one Mind ; that ye may live in Peace, and that the God of Love and Peace may be with you here, and you with him hereafter, in eternal
Manſi-

of Religious Stedfastness. 31

Mansions of Peace and Glory. Which God
of his Infinite Mercy grant, for the Sake
of Jesus Christ our Lord.

*To whom with the Father and
the Holy Spirit, Three Persons
and One God, be all Honour
and Glory, Adoration and Obe-
dience, now and for evermore.
Amen.*



F I N I S.

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